

8

# Impressions of a White Tourist in the Caribbean

By BYRAM CAMPBELL

**PRICE:**

1 copy, 10c; 15 copies, \$1

THE TRUTH SEEKER COMPANY, INC.  
38 Park Row  
New York 8, N. Y.

---

1961



## IMPRESSIONS OF A WHITE TOURIST IN THE CARIBBEAN

WE left New Orleans by ship on October 24, 1959, and entered the Caribbean approximately westward of Cuba's most northern point. The waters of this sea have been plowed by the ships of explorers, traders, and pirates and the lands bordering it were fought over by men from the great powers of Western Europe. Its islands provided the great stage for the adventures of Christopher Columbus. The Spanish Main is a part of the sea, being that portion adjacent to the northern coast of South America. All of this expanse of land and water is made pleasant by trade winds.

Columbus was greatly impressed by the beauty of the Caribbean islands and said of them that they are "the most beautiful lands human eyes have ever beheld". Numerous books have been written about these areas. Usually these accounts follow the modern myth that the biology of humanity is a subject bordering on unreality; or, if real, is nevertheless unimportant. We shall not accept either of these fictions. On the contrary, we adopt an opposite view, for we believe the human element is the one of primary importance, the land playing a vital but secondary role, for it is but the stage on which human beings attempt to realize their aspirations.

Because of the unsettled situations in Cuba, Haiti, and the Dominican Republic, we by-passed them.

Before we proceed, a word about group names as these shall be employed. The term "native" will mean anyone born in the land, irrespective of race. The Indians who were the original inhabitants will be referred to as native Indians to distinguish them from the East Indians, a group originally recruited from India.



Statistical information on the racial make-up of the lands clustered about the Caribbean cannot be depended on, though we shall offer what is available.

Our first stop was at Kingston, Jamaica. I have seen quite different figures as to the racial make-up of this island; all placed the Negro at more than 90% and as high as 98%. From observation, I would say that the latter figure is more nearly correct, though about 18% of the Negroes are believed to carry white genes. The Chinese are represented by an economically effective minority, and a few East Indians can be found. The fate of the native Indians and Caucasians will be dealt with in later paragraphs.

Parts of Kingston, capital of Jamaica, appear to have been well built, a holdover from the time when it was dominated by the English. Some of the other areas are in the nature of slums.

We left Kingston by car, to cross the Blue Mountains on our way to the north shore. These lofty heights are lush with tropical foliage, our road striking its way through this great profusion on its climb to the crest and then winding its way about their sides on the descent. With time, the shifting scene acquired a strange dream-like quality as though we had become stationary, while new vistas rushed upon us to engulf us as they swept by. Occasionally the verdure opened to afford a glimpse of a river at the bottom of a gorge or of a cloud on high. Then we might see a splash of sunlight to again enter all embracing shadows. Natives, dressed in white, singly or in groups, further accentuated the shifting scenes as they silently drifted by. Occasionally huts, small and dilapidated and surrounded by children and chickens, hove into view, then were gone. Here and there on a mountain side we espied a grove of banana trees.

On the northern side of the island are great resort hotels,

as well as fine residences of wealthy Caucasians, some of these spending but part of their time in the area. Guards are placed at the gates of hotels to see that only those qualified enter the grounds. We had lunch at one of the new hotels located by the sea and backed by nearby mountains.

On the way to the southern side of the island, we took a different route and drove up a shallow ravine on a road plunged into twilight by the thick overgrowth. Across the summit, a portion of the mountain side acquired a gentle slope; and in this area we passed a number of open pit mines, where bauxite was being excavated, its red color in striking contrast to the surrounding greenery. Finally we descended into a gorge; then emerged on the coastal plain which slants to the sea. The afternoon was waning, lighting distant settlements. At times citrus groves surrounded us, alternating with fields of sugar cane. Again, natives drifted along the road, though in greater numbers, and this time some of them were on bicycles. At a distance, we might see, crowning a hill, the home of a Caucasian of importance.

In the soft air of early evening the scene was charming, a veritable fairyland; though I was disturbed by the thought that this area, invested by nature with grace and splendor has failed in its promise, for the group which monopolize it have not the capacity to respond to its challenge.

Nearer to Kingston we passed the ruins of great mansions, formerly owned by Caucasian planters, whose way of life has gone forever.

Still some distance from Kingston we came to a divided highway, with a number of industrial plants scattered alongside, many of them branches of Canadian, American and European firms. This showed in striking fashion that a higher order of intelligence, where its directive force is



followed, may work wonders, seen from a purely materialistic viewpoint.

I was told by our ship's doctor that the areas of the Caribbean provide a rich market for makers of pain killers, patent medicines, and all sorts of nostrums, in spite of their poverty. This situation points to one of deeper significance.

Negroes have a reputation among us for being happier than are we. Is this justified? Do they enjoy the islands of the Caribbean more than Caucasians might? Negroes, of course, are better adjusted by reason of inherited qualities to this tropical area. On the other hand, I did not see any signs of happiness among them. Often, they wore worried expressions. Possibly the burden of carrying even such a backward civilization as that of Jamaica is too much for them.

Back on our boat, one of the members of our party busied himself blaming the poverty of the island on "exploitation" by outsiders. He, as do other "liberals", overlook the fact that the island would be much poorer without the wages paid by those enterprising concerns which have undertaken projects on the island.

An all-out attempt is being made by the ruling class of Jamaica to bring the island into the main stream of progress of our century. A radio station controlled by the government appears to be aimed at helping schools, as well as adult citizens. I listened to courses in history and literature as well as drama, interspersed with music and news items. These were mostly preoccupied with the trial of a man who was charged with savagely butchering a number of people over a period of time.

Because Jamaica and Trinidad are still a part of the British Empire, English is spoken in both areas; though, in my judgment, the inhabitants of Trinidad, where, as we shall find, there are many East Indians, are much more

proficient. I understood all the latter with ease, but experienced difficulties in understanding Jamaica Negroes.

Curacao is an island located some 38 miles north of Venezuela and is the largest of the Netherlands Antilles group. In spite of its proximity to Venezuela, it is a narrow low-lying desert, some thirty-seven miles long. Curacao was originally inhabited by an Indian tribe who put up a strong resistance to the Spanish before being subdued. Later, the land was captured by the Dutch.

The City of Willemstead, capitol of Curacao, is picturesque; its downtown buildings having been built by the Dutch, reflect their architecture. It is the cleanest city that we visited while in the Caribbean. In bygone days, when the Dutch were more active in its affairs than they are today, it became fabulously prosperous as a trading center, attracting adventurers from many lands, including a relatively large Jewish element. The Jewishness of some of the descendants of this element shows through a Negroid mixture, sometimes slight. This group largely depend on the tourist trade for their prosperity.

The Royal Dutch Shell Oil Company has built and operates the second largest oil refinery in the world on the island; the oil for it being imported from Venezuela. This site was chosen to escape the political instability of Venezuela, and conversely benefit by the sound administrative regime of Holland. We were told by an official of the company that the refinery has proved disappointing because of high costs due to the inefficiency of laborers; these, except for crews of white supervisors, are mostly Negroes who have flocked to the island from surrounding areas.

The numerous dolls that I saw in the stores of Willemstead were almost entirely blondes, though I did notice a few with very light brown, and one with medium brown hair.

Exploiters of the island as a tourist attraction claim



that it is cosmopolitan, with 45 races (nationalities) represented. Those in search of a rich social life often attributed to such a community will be disappointed, for Willemstead is now basically Negroid.

### THE RACE PROBLEM IN TRINIDAD

We made our entry to Trinidad, at Port of Spain. The mountainous portions of Trinidad superficially resemble those of Jamaica; though being nearer the equator, and with an abundance of rain, they are even more verdant. We traveled over the mountains to the far shore; the trip reminding us of our earlier one in Jamaica.

On the way back our driver took us up a tortuous mountain road to a Catholic monastery where we had a magnificent view of the great coastal plain stretching to the south. This vast expanse with its wide horizon challenged our imaginations, as it suggested adventures in exotic lands. But as we gazed toward the infinite, another idea pressed itself on us, for we realized that such adventures must be limited in nature. The sea that lies beyond the horizon is not a new Aegean over whose breast lies the brooding spirit of greatness. In this setting, far fairer than that of Greece, no dramas will be enacted that will enrich the human spirit.

The land within our sight is devoted to agriculture, and it is here that the East Indians, of whom more presently, are concentrated.

Our driver on this trip was a Negro, in sharp contrast with the others whom we had met, for his manners were impeccable; which I attributed to his innate dignity, based on self respect. That evening, at a cocktail party I met the wife of his employer—herself showing a trace of Negro blood. When I told her of my appreciation of our driver's qualities, she said that everyone felt the same way about

him. Am I too bold in assuming from this isolated case that the Negro is generally appreciated when he deserves to be? Nor does this lead us to endorse the dogma—pushed by radicals, that familiarity with the Negro will cause us to have a better opinion of him, for experience with him, from Mississippi to Brazil, points to an opposite conclusion, even though the superficial observer of race relations in Brazil may think otherwise.

Port of Spain has some fine churches and mosques. All of the churches that I saw are Catholic. Yet, I was told by a native that Catholics are not in the majority, though the number of their edifices might indicate otherwise. He, himself, a member of a light-skinned Negroid elite, was a Protestant.

From our point of view the most noteworthy difference between Trinidad and the other lands adjacent to or surrounded by the Caribbean, is the relatively high percentage of East Indians; they comprise about 45 per cent of its inhabitants. East Indians were originally brought into the Island as laborers after the Negro slaves were freed. The remaining natives are mostly Negroes, with a few Chinese and some who pass as Whites.

A competent racist, acquainted with the racial makeup of Trinidad, could accurately calculate in advance of other knowledge much of its social make-up. For instance, he would know that the Chinese and "Whites" and the few pure Caucasians, who have come to the island, would be influential all out of proportion to their numbers. He would also realize that the East Indians, being found in an intermediate position as far as intelligence goes, would occupy an intermediate station, socially and economically. All of these deductions he would have made based on studies of these peoples in other lands, and except in the case of Caucasians and East Indians, not in association with each other. On the other hand, he might not have



anticipated that East Indians are much more industrious than are the Negroes.

The East Indians are of about the same complexion as Negroes but their features are more Caucasian, and their hair is straight. They are usually slender, and short or of medium height.

I met an intelligent East Indian merchant who was disturbed by the fact that Port of Spain has changed from what was formerly an Indian City to one that is now essentially Negroid. He blamed this on the fact that Negroes have found their way into the city from the other islands. I asked him why they did not pass laws prohibiting such immigration. His answer was that the Indians, not having political control, are helpless. Though a conflict, essentially racial, is carried on between Negroes and East Indians, this fact is usually concealed. True, though the East Indians demand that Negroes be restricted as immigrants, the matter is not put so boldly. Rather, they advance the claim that if further immigration is permitted, it will lower living standards.

This contest centers in two political parties, the Peoples National Movement (in power as I write) and the Democratic Labor Party—the opposition. The former is largely confined to Negroes; the latter to East Indians.

Port of Spain is far more Negroid than are the rural areas. Agriculture is almost exclusively in the hands of the East Indians, with some areas all but entirely Indian in racial make-up.

In Trinidad Negroes have a biologically formidable rival in the East Indians, for the latter group also have an extremely high birth rate; believed to be higher than that of the Negroes.

One evening we attended a cocktail party followed by a banquet. It was held for our group and some of the natives, at a Chinese restaurant; a huge affair with an

outside court lighted by Japanese lanterns. Though all of the native guests showed some Negroid features, they were in striking contrast with the waiters, who were pure black. A member of our party was told by a white man who had lived on the island for some time that the natives are composed of two groups; those who believe that they are white and those who know that they are not.

The pure white residents of Trinidad are apt to be reserved when discussing the racial problems of the island. One, who started cautiously, later told us that Tobago, a small island to the north of Trinidad, is the only place in the Caribbean where the color line is still in full force. This does not mean that color consciousness has been eliminated elsewhere; rather, it has gone underground. We know from studies in other areas, race consciousness persists even where it does not show superficially, for feelings about race are too fundamental to be eliminated by changes in customs.

As an indication of how completely racial considerations have disappeared from the surface flow of events, I was not able to find any information dealing with this subject in the Trinidad and Tobago Year Book, published in Port of Spain, except for a few historical references. Yet this book is remarkably complete, and even gives a paragraph dealing with sewage disposal. Under the existing climate of opinion, sewage is the cleaner subject. A further pursuit of the why of this state of affairs might lead us to strange but worthwhile conclusions about our age, but we must drop the subject to further explore the Caribbean.

We were told by a white resident representative of an American company that, because East Indians are cleverer and more industrious than Negroes, the latter are developing an attitude of envy toward them which Whites largely escape. A factor in this situation is, no doubt, the comparatively few Whites found in the area, for we know from



many studies, racial antipathies are intensified by numbers.

Port of Spain has a shanty town such as I had never encountered. We were told that some of its characters are as disreputable as is the area. On the other hand, it has a fine residential section, where an occasional blond child could be seen. In other parts of the city, the homes of the middle class, probably mostly East Indians, are usually well kept.

Any estimate of the future of Trinidad must take into consideration its large East Indian element. In case they retain their racial purity and hold or increase their percentage, the island should continue to be relatively more prosperous than the other islands, though this premise might become upset due to overpopulation.

#### RACIAL "PROGRESS" IN VENEZUELA

Of the areas that we visited, Venezuela holds the greatest promise, for there remains some hope of developing its vast hinterland in such a way that a superior white group could be induced to settle there. Though Venezuela lies near the equator, the elevation of much of it makes for a climate favorable for the survival of Caucasians, even should they work under the tropical sun.

The picture of racial origins in Venezuela is confused. One estimate gives 65 per cent as of mixed white, Indian, and Negro blood, with the Spanish-Indian element largely predominating numerically. This source believes pure Whites, who are mostly of Spanish descent, are represented by about 20 per cent with full blooded Negroes and Indians, accounting for 8 and 7 per cents, respectively.

Formerly, a high degree of race prejudice existed in Venezuela. The term "Creole" was employed by Venezuelans to apply to those of unmixed origin, and the family which could boast of such was apt to be extremely

proud of this fact. But the Catholic Church and other forces working for togetherness have been attempting to eliminate race consciousness; superficially, possibly, with some success.

We landed in the Venezuela port of La Guaira, and were taken by car over a highway that climbs the mountain side some 3,000 feet, to the City of Caracas, the capital of Venezuela. This great highway is said to have cost \$6,000,000 per mile. We were impressed by the large number of cars encountered, a characteristic of Venezuela.

Before we disembarked we were told that coats and ties are required for men wishing to enter public buildings in Caracas. No reason was offered; as the weather was hot, this seemed strange. But after we had an opportunity to observe the inhabitants of this populous city, the mystery was cleared. It then became obvious that the directive was aimed at Negroes. Latins, being similar to us but more subtle, have found nicer ways of practicing discrimination.

The government of Venezuela has collected and spent millions of dollars derived from oil royalties, paid mostly by American companies, these having developed large oil reserves within the boundaries of the land. As the government has been moving increasingly leftward, much of this income has gone for "betterment" programs, designed to help the lower strata of society. Slums have been cleared, with modern buildings taking their place.

Caracas is the show-case of Venezuela. Here she would display magnificence with a lavish hand. The city has achieved a strange character, for commingled with splendor we found elements of tawdriness. May I be so bold as to assume that this represents a certain reflection of the racial make-up of its citizens—that human biology will, in one way or another, come to the fore.

The slum clearance program has called for the construction of apartment buildings, some 60 in number.



Scattered about the valley, they are huge affairs, almost skyscrapers. The area being surrounded by mountains covered with tropical verdure and the structures painted bright colors in huge oblong checkers, the scene, when viewed from a nearby mountainside, has a touch of barbaric splendor.

Though the question of whether or not education and expensive buildings can change the inborn nature of slum dwellers has not been finally answered, a few hardy souls contend, from experience, that slums persist in spite of all that can be done to eradicate them.

Negroes have invaded Caracas not only from Venezuela but from nearby lands, particularly the islands of the Caribbean, whenever immigration restrictions permitted them to do so; so that the city now appears to be largely Negroid. Life for them has been made easy by Venezuela's leftist administrations. As in North America, it is they who are the chief beneficiaries of modern "liberalism". In spite of this, the invasion of Caracas by Negroes from other lands has at least been temporarily ended, for immigration is now strictly limited, attributed to the depressed market for labor.

The better residential areas of Caracas are attractive; one in particular is superb, right at the edge of a great city. In this area are magnificent trees, and views of the city are afforded across the grounds of the country club. Facing this open area are homes, old but lavish, set in fine grounds, while nearby are somewhat less pretentious structures, smart and modern, half lost in a profusion of verdure.

In the city of Caracas practically all homes have their windows barred by iron grilles, of varied and intricate design. This is sometimes explained as the continuation of an ancient custom though it may be a necessary measure, due to the character of the city's inhabitants.

Nowhere do we find sharper contrasts than in Latin countries. In the smaller towns we saw none of the magnificence of Caracas; especially in coastal areas, all is unkempt. In the older portions of these the buildings are usually adobe or brick, often covered by stucco, which in turn is customarily painted—that is, once, on completion. From then on, the paint fades; they deteriorate, and this condition, together with the cluttered streets, gives an impression of life being lived on a relatively low level.

There is a considerable belief abroad in Venezuela that its leftist government has not eliminated graft. It is obvious that many projects have been built with inferior materials. On one trip we traveled a two lane highway for possibly 25 miles on the left lane because all of the numerous bridges over small streams on the other, were being rebuilt—two years after completion. The concrete roadway was also being repaired at frequent intervals. This work had been done by French and Italian firms. An American contractor, known to one of our group to follow ethical practices, soon withdrew from the field.

We were afforded an opportunity to visit one of the better homes in one of the coastal towns. It faced on a small park. Walled to the outer world, the family life could be carried on in complete privacy within the home and in its inner court. This home belonged to one of the old families and appeared to represent one of a few cultural oases in an intellectual desert.

As in Trinidad, the racial make-up of Venezuela changes from city to rural areas. Though Negro blood continues to be in evidence in the hinterland, native Indians become far more common. The largest element appears to be the mixed Whites and Indians, as suggested in the figures, previously cited. Still, we encountered occasional blonds among these natives.

Venezuela is considering a number of plans designed to



help develop its agriculture. One of these contemplates the purchase of the large estates, and their re-sale to small land-holders. But the mountainous character of much of the country, the lowlands that are alternately flooded and parched, as well as the jungles in other portions, do not make for quick or easy solutions. A rural colony of Italians failed, many of them returning to Italy. Inadequate transportation facilities in this case may have been the cause.

### SIMON BOLIVAR AND DEMOCRACY

The great hero of Venezuela is Simon Bolivar (1783-1830), who led the successful revolution against Spain for his native land and other northern areas. He succeeded after innumerable discouragements and against unbelievable odds. At times everything appeared to be lost; except, as Bolivar put it, honor. He, together with San Martin, the Argentinean who freed Chile and led his army into Peru, were the only South Americans with sufficient force of character and intellect to have accomplished this end. But it was Bolivar who captured the imaginations of the peoples of South America.

In my opinion only the racist can give us a rounded understanding of this great man, operating with handicaps from his own make-up—but more particularly those imposed on him by members of his own race.

Bolivar was constant only with respect to his ideals or to projects based on these. Otherwise, he was erratic and unpredictable. Judged by our standards, Bolivar was sometimes cruel; at other times, theatrical; and was occasionally torn by jealousy, even of loyal associates, though never for long. On the other hand, he might be thrown into a consuming rage by acts of disloyalty. The storms within him at times appeared to equal those of the events in which he played the leading role. He tried desperately to place

the interests of his country ahead of his visions of glory for himself and usually succeeded. On the other hand, he was frank about his failures to rise above this weakness; apart from this, he was incorruptible—on which moral quality his greatness is based.

Though Bolivar's love of glory was occasionally costly to his followers, it seems probable that the majority of his compatriots did not hold this weakness against him. His bitterest enemies were rivals who were inspired by jealousy and would have torn him down to take his place.

In his last years, Bolivar lost faith that his ideals could benefit his group, though he lived by them to the end. He expended his life's energies in fighting for democracy, though he did not trust the people. At times he aspired to dictatorship; at other periods, he professed a desire to renounce power. Endowed with the spirit of a poet, Bolivar had hoped to create a life beautiful for himself and others. But he became disillusioned by reality, and finally found life a thing of ugliness. Though he accomplished much, he failed to realize many of his cherished dreams. Possibly his realization that he had not really benefited his group hurt him most. He phrased his thoughts in these words:

They will say of me that I liberated the New World, but they will not say that I have improved the happiness or stability of one single nation in America.

Was Bolivar as outstanding a man as his record seems to indicate? Possibly on other stages where he had to vie with other great men, he might not have shone so brightly. But, as long as we cannot settle the question, let us give this amazing man the benefit of doubts, and join South Americans in their admiration of him.

Based on his experience Bolivar wrote a monologue, which he called: *A View of Spanish America*. In it he said:



There is neither faith nor truth in America (South), whether it be among men or nations. Treaties are mere scraps of paper, constitutions are books, elections are battles, freedom is anarchy, and life is torture. This is our situation, and if we do not change it, it is better that we should die.

What part does race play in Bolivar's estimate of his fellow countrymen? The racist has the satisfaction of discovering that his own beliefs about this group are confirmed, for they coincide with those of Bolivar. Further, the people are today as they were in Bolivar's time.

A belief being pushed in North America is that democracy is in the nature of a cure-all for humanity. The crusader for this idea would force democracy on everyone, everywhere; and then, let it work its supposed magic.

Do Venezuelans have the capacity to benefit from democracy? Let us see what the greatest authority on them believed. Bolivar said:

As long as our fellow citizens do not acquire the talents and virtues that distinguish our brothers to the north, a radical democratic system, far from being good for us, will bring ruin upon us. Unfortunately, we do not possess those traits . . . We are ruled by corruption, which must be accepted under the rule of a country which has distinguished itself by inflexibility, ambition, vengefulness and greed. [The foregoing quotations from Bolivar may be found in *Simon Bolivar*, by Gehard Masur, University of New Mexico Press, 1948.]

Again, we see these weaknesses as stemming from nature. As the ruling class over all of South America has a similar racial make-up, we may, on theoretical grounds, apply Bolivar's findings broadly to this continent, and observe that the theory conforms to reality.

Since Bolivar's death Venezuela's history has been one of continuing revolutions and dictatorships. Calling on a single instance, Juan Vicente Gomez came to power through treachery and retained it for 27 years.

Bolivar died at the age of 47, having crowded the equivalent of several intense lifetimes into these few years. His end came after rivals had succeeded in causing the public to question the purity of his motives, and had stripped him of power. Broken in health and spirit, he died as he sought passage from his homeland. It was several years before permission was granted to return his body to Caracas, where he was born, though at that time his former enemies joined in tributes to his memory.

With the passage of time, Bolivar has become a legendary figure over all of South America. No doubt a factor in this is that Latins see in him an embodiment of their ideals. In their admiration for his greatness, they have built a myth around him and his career, so that their memory of him transcends reality.

The native Indians of the Caribbean belong to two races, or sub-races; the Arawaks and the Caribs. These tribes differ remarkably in temperament, as is shown by history. The Arawaks proved to be friendly and docile. On the other hand, the Caribs, who gave their name to the Caribbean, were fierce; being more vigorous than the Arawaks, they continued to resist Whites for three centuries. They have been called the Vikings of South America. Columbus was the first Caucasian to remark on their fine physique.

The Spanish tried to impress both groups into slavery. As slaves, the Arawaks quickly perished, while the Caribs could not be held in captivity.

The differences between the Arawaks and the Caribs are easily grasped by those who accept the facts of human biology. These sub-races are sufficiently differentiated genetically to cause these differences to be reflected in



their physical constitutions and temperaments. No doubt the extensive differentiation would show in mental capacity, though this latter must be considered to be in the realm of speculation. Let us further remark that these striking inequalities occur in tribes living in similar environments, thus disproving the theories of environmentalists. Before we leave this subject we must remark on the fact that many North American Indian tribes have become equally divergent, as well as those of the mainland of South America. But all of these biological facts, particularly those which might lead to value judgments about groups, are brushed aside by environmentalists, who have transformed their beliefs into a quasi-religion — one created for the express purpose of misleading us with respect to the true nature of human beings. No showing that racial factors influence civilization will alter the warped mind of the proselyting environmentalist.

### RACIAL AMALGAMATION AND ITS CONSEQUENCES

One of the factors responsible for the conquest and colonization of the Caribbean was the desire on the part of the Catholic Church to convert the native Indians. The attempt to enslave them, however, had made Indians hostile to the beliefs of the white man. This failure suggested to Catholics that, should Negroes be brought in as slaves, Indians might be converted. This belief, then, played a certain part in bringing Africans to the Caribbean, but it was the plantation system that was responsible for the wholesale importation of Negro slaves.

Previous to this, English settlers had become well established in a number of areas as small land owners, devoting most of their energy to growing tobacco. It was then

discovered that the production of sugar cane was extremely profitable. As this could be more efficiently handled by slaves on large plantations, small holdings were consolidated and the plantation system was established. Developments on the Barbados will provide us with a fair sample, showing the speed of the change of the racial make-up of the lands of the Caribbean.

Before 1640, there were a few hundred Negroes and about 10,000 Whites on Barbados. By 1643 these figures had increased to 6,000 slaves and 37,000 Whites. In 1668 the slave population had become 40,000 and the number of Whites had dropped to 20,000. Thereafter, even more dramatic changes occurred. The estimated population of Barbados today is 230,000 about 98% colored.

In Jamaica, the Spanish exterminated the native Indians and imported a few thousand Negroes before they lost control of the Island to the English, who virtually swamped the land with slaves. After slavery was abolished most of the planters found themselves in financial difficulties, and many of them quit the island.

Now for some remarks about race and color. As mentioned, we found that East Indians are essentially of the same color as Negroes. This suggests that they were derived from lower castes, and came from the southern portions of India. In spite of this similarity in color, racial differences persist, as well as social stratification based on them. This shows that our "advanced" groups are not leading us to a true understanding of the race problem when they assert that "prejudice" is based merely on color. Saying this, we do not dismiss the factor of color, for it is an important one, when combined with others, in evaluating racial qualities and potentials. The intelligent racist can reckon with color, in balance with other factors.

Many Negroes have adopted the belief that if they could



but change the color of their skins they would be like white people, and would be accepted as such. Tender minds among our group encourage them in this belief. Often, as mixed bloods become lighter, from an increase in the number of genes of Whites, their features become less Negroid. In the dance of the genes, however, this may not happen. We encountered two individuals on the Islands who were blonds, but with marked Negroid features. Our meeting with these individuals was startling and left a most unpleasant impression, as though we had been confronted by apparitions from our primitive past.

In earlier paragraphs we discovered that a qualified racist could have accurately foreseen the social and economic setup, given a free play of forces, in a given racial situation. It would be equally easy for him to anticipate their cultural possibilities. These are, for areas such as Jamaica (essentially monopolized by Negroes), virtually nothing. Even so, we have seen that some 18% of these carry Caucasian genes. Conceivably, recombinations of these could show an occasional genius. But would not the environmental factor prevent such individuals from developing their potential? Let us present evidence indicating that it should not.

Lord Rutherford, the British physicist and scientific genius, was born one of a large family, and raised on a sheep station in New Zealand. This is hardly the environment that one would pick to foster such a genius. His own powers carried him to lofty heights. Given an adequate biological heritage, we may be confident that most areas of the world today, excepting western equatorial Africa, could nurture the beginnings of genius. In the Latin American areas we visited, school attendance is compulsory, and such could provide the able with the opportunity of finding themselves.

The island of Trinidad, considering its relatively high

percentage of East Indians, should do better than Jamaica in spite of being nearer to the equator.

Venezuela, because it is less Negroid and because its highlands offer settlers a remarkably fine climate, should do still better in all respects; particularly, if it advances toward a better racial make-up.

As long as outside capital is willing to risk investment in the islands, the people may enjoy a certain prosperity, artificial and superficial, for such affluence will not represent an indigenous manifestation. On the other hand, we should recognize that with force applied to its people, a Negroid land can better its economy. Such an artificial state existed in Haiti both before and for a time after its freedom from French control. The first two rulers of this period were Negroes who became dictators, and continued to exploit plantation laborers as slaves, though they were not so named. Under Haiti's version of democracy, no matter what its limitations, more freedom is permitted, and as a result the economy of the island has deteriorated, so that it has become a typical representative of an area dominated by Negroes.

Both the revolutions of North America and France had profound repercussions in South America as well as in the islands of the Caribbean. In Haiti the mulattoes were stirred by the belief in equality fostered by the French Revolution, and it was they who instigated Haiti's revolt, in spite of the fact that they refused to accept pure Negroes as equals.

A ferment is again agitating the people of the Caribbean, as those of the rest of the world. No doubt some of this would have happened in any event as attempts are being made to adjust to the modern world; but often assuming leadership of the new drives are left-wing elements, running from "liberals" to Communists. Basically these groups are agitated by the same faith—that men can, by



artificial means, be made equal. Attempts of this kind are certain to fail, for men are genetically unequal. But no show of evidence will influence members of these groups.

The natural wealth of the lands of the Caribbean is amazing. At one time the English considered their plantations in this area the richest in the New World. Almost anything can be grown there, products of both tropical and temperate zones. Turning to mineral resources, Venezuela has great deposits of petroleum and iron. Jamaica is rich in bauxite, sugar, and bananas, as well as iron. But this leaves great areas for natives to busy themselves with, if they would, or could. Had the people of the Caribbean the same capacity and enterprise as North Americans, we cannot doubt that the commerce of this sea would be greatly increased, for it is advanced nations who interchange goods on the greatest scale.

In retrospect, our most important finding was that the Caribbean is the equivalent of a laboratory to test the worth of human biology. The biological factor emerges as supreme in importance, and as we have seen, proves that racists have been right in their theories, while "liberal" beliefs fail to throw light on any situation.

The fact that Bolivar's qualities have been universally admired in South America, without benefiting the characters of those who have followed him, shows that it is not a lack of a capacity to appreciate ideals but rather a failure in character which has held South America back.

I cannot but fear that it is the unhappy fate of our great and adventurous race to open the way for lower forms of humanity to supplant us. It need not be, but the beliefs being pushed by "liberals" lead us in this direction. The history of some of the areas we traveled shows them first inhabited by Indians; later by Caucasians and Indians;

and, still later, with the active aid of members of our race, all but exclusively by Negroes.

Let me anticipate an argument that might be employed against the racist viewpoint here expressed. Those who do not like it may make the false claim that our interest is limited to race. To better smear our viewpoint, they may claim even that we see only the animal in man. Nothing could be further from the facts, for it is our belief that only innate superiority enables men to rise above their animal nature. It is this superior capacity which we wish to preserve. Without biological worth, man belongs to a lower order, in spite of a vast propaganda campaign to mislead us on this issue.

We can employ the information garnered in the Caribbean to illuminate a problem faced by North America. Our "liberal" elements constantly agitate for expanded immigration. Should we follow their program and allow our land to be swamped by the types of humans who are numerically dominant in the lands to our south, we will sink to the debased levels of those areas. Our period of greatness will be ended and it will be our unhappy fate to witness our country being plunged into a state of permanent eclipse.

We offer no apologies for our prejudice in favor of our kind, for we hold that those who are not so biased are abnormal. Nor do we pass this by lightly, for we see them as sick to the point of death. They prepare the way for their own and our extinction. We prefer survival.



# THE TRUTH SEEKER

*The oldest freethought paper in the world*

FOUNDED 1873

**REJECTING** the alleged supernatural revelations of the various religions and the Christian and Communist dogma of Equality, The Truth Seeker stands for Reason as the guide to Quality. It holds that individuals and races differ in capacity to be educated for intellectual and moral achievement and opposes policies leading to amalgamation of all the races.

The Truth Seeker upholds the American principle of the separation of Church and State.

It advocates the taxation of church property, the elimination of chaplains from the public payroll, the abolition of the oath in courts and at inaugurations, the exclusion of the Bible as a sacred book from the public schools, and discontinuing the disruption of the public school by released-time religious instruction.

Published Monthly by

**THE TRUTH SEEKER CO., Inc.**

38 PARK ROW

NEW YORK 8, N. Y.

SUBSCRIPTION RATE: \$2.00 a year

*SAMPLE COPY FREE*

**FREE:** 32-page catalogue of books on the Bible, religion, philosophy, science, atheism, and freethought.



# Race and Social Revolution

*Twenty-one Essays on Racial and Social Problems*

BYRAM CAMPBELL

A PROFOUND and clear presentation of the biological, sociological, and moral issues of the most controversial subject of our age—that of Race. Outstanding are the chapters on “Tropical Peoples”, “Refuge Areas”, and “Jazz”; they present the Race controversy in a new light.

## CONTENTS

### BOOK ONE: THE BIOLOGY OF RACE

- I. The Significance of Blondness
- II. Race and Mongrelization
- III. The Brain and Intelligence
- IV. Race, Character and Temperament

### BOOK TWO: THE SOCIOLOGY OF RACE

- V. The Impact of Our Monists
- VI. Groups for and Against Human Oneness
- VII. Our Anthropologists Help a Revolution in Thought
- VIII. Tropical Peoples
- IX. Jazz
- X. India
- XI. Our Supreme Court Decrees School Integration
- XII. Earl Warren
- XIII. Various Aspects of Integration
- XIV. Today's Revolution Seen in the Light of Earlier Ones

### BOOK THREE: SOCIAL AND RELIGIOUS VALUES

- XV. A New Religion to Conserve Biological Values
- XVI. Human Oneness as a Value
- XVII. Human Oneness as a Religion
- XVIII. Another Look at Values
- XIX. Values—A Guide to the Future
- XX. Refuge Areas
- XXI. A Race in Search of a Name
- References

*Cloth* 263 pages \$2.00

TRUTH SEEKER CO., 38 PARK ROW, NEW YORK 8, N. Y.